

Bind 3.

A seasonable PRESERVATIVE
against the *Wiles* of Popery;

OR

Modern DEISM

Real JESUITISM:

WHEREIN

DEISM is Try'd, Unmask'd, and
Condemn'd,

In a Letter to a Gentleman at Oxford.

Occasion'd by a late Jesu—t—l Treatise, enti-
tled, *Christianity as old as the Creation.*

*Wo unto the World because of Offences: for it must
needs be that Offences come: but wo to that Man
by whom the Offence cometh. St Matth. viii. 7.*

L O N D O N:

Printed for J. WILFORD, behind the Chapter-
House in St Paul's Church-Yard. 1733.

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Modern DEISM

RECEIVED

VIEWPOINT

CONFIDENTIAL

100



Occasioned by a late
died, Christianity in old the Great

by whom the Office wants. St. Martin, v. 1.

И О Д И О И

Printed for J. W. Laroche, Binding the Classics.
Made in St. Paul's Church Lane, 1748.



A
LETTER
TO A
GENTLEMAN at *Oxford.*

S I R,



RECEIV'D your Letter relating to a Book entitled *Christianity as old as the Creation*, wherein you desire my Thoughts upon the following Heads, *viz.*

- I. The Author's Scheme in his Book.
- II. The End and Tendency of this, and such like Books.
- III. Whether it be fitting for the Civil Powers to punish Atheistical, Prophane, Seditious, and Treacherous Writers?

These are the several Particulars you write about. I shall consider them in their Order.

B

1. *First,*

1. *First*, The Author's Scheme ; which is, that the Religion or Law of Nature is the compleat saving Religion of Man, and that Man is naturally endued with sufficient Light and Strength to see and observe that Law.

To come to a clear and full View of his Doctrine it will be proper to give you the plain obvious Sense of his Words.

By the Law or Religion of Nature then can't be meant the eternal and perfect Rule of Reason which exists only in the divine Mind.

2. Nor, *Secondly*, can we, by it, understand all Things that Man, as a reasonable Creature, ought upon God's Authority to believe and do, because this takes in the whole of Reveal'd as well as of Natural Religion.

But by the Law of Nature we are to understand the Original Law of Man in his first and innocent State of Creation ; the Law that was discoverable by the bare Light of Nature, without the Help of Revelation.

Or, in other Words, the Law of Nature may be said to be that System of Moral Duties which humane Reason, if rightly attended to, (especially in it's uncorrupt State) is capable of discovering without any Assistance from Revelation.

And 'tis plain that our Author takes it in this Sense, when he affirms that Christianity is as old as the Creation, or that the Gospel is only a Republication of the Law of Nature.

And so his Doctrine strictly and truly is this, *viz.* That the Law or Religion of Nature is absolutely perfect, or alone sufficient to the
Salvation

Salvation of Man, without any other salutary, gracious, or reveal'd Means.

But we must dissent from such Doctrine as a most dangerous as well as palpable Error; because though the Law of Nature (visible to *Adam*) was a perfect Law to conduct and rule innocent Man, a perfect Law to uncorrupt Man in his natural and terrestrial State; yet it does not appear to be a restorative Law to guilty, sinful Man; nay it can't in the Nature of Things, be a saving Law to a Man that has broke it, and forfeited the Benefit of it, no more than it can condemn and save at the same time.

Laws operate according to the Behaviour of those they relate to; and so the same Body of Laws that are a Protection and Life to the Innocent, are Condemnation and Death to the Guilty; that is, the Religion of Nature procures to innocent Man all the Rights and Happiness of innocent Nature, but it can't redeem a Sinner, it can't (to a sinful corrupt Man that has broke it) procure supernatural Benefits, such as Redemption from the Dominion of Death, Forgiveness of Sin, the Renewal of Man's Nature, and a fresh Title to eternal Life; all which Benefits are implied in the Salvation of a Sinner; and therefore meerly by the Religion of Nature no Man can be saved.

Natural Religion can't procure supernatural Benefits.

And this being the natural and unavoidable State of all Men since the Fall (none being capable of living in perfect Obedience, or without Sin) it was absolutely necessary, in regard to Man's Salvation, for God to introduce a new Covenant of Mercy, or to add to the Law of

Nature, a *new* Law, or Dispensation of Grace and Mercy, without which no Man living could be justified.

Hence we are led to see the Difference between the *original* Law of Nature, and the *present* Law or Dispensation of Grace and Mercy, revealed in the Divine Writings.

No Provision against the ruinous Consequences of Sin in the Law of Nature.

The *original* Law of Nature, or the natural Rule of innocent Man, requires Man indispensably to continue in his State of Innocence, and neither allows of Sin, nor provides any Atonement or Remedy in Case of Sin.

The Law of Revelation and Mercy.

But *Christianity*, or the Gospel, supposes Men Sinners, offers Atonement, and proposes proper Means, in order to reconcile the Penitent, and save the Sinner. Christ came to call Sinners to Repentance, and to save them that were lost.

And so this Gentleman might have altogether as well have said, That *innocent* Men, and *sinful* Men, are the *same*; as, That the Religion of *Nature*, and the Religion of the *Gospel*, are the *same*.

And therefore taking the Title Page in the plain and obvious meaning of the Words, we see a manifest Contradiction, a direct Inconsistency before us; and a comprehensive, but compleat, Confutation of the Book itself; for who, at the first View, does not see that Christianity is founded upon the Death of Christ, as an *Atonement* for Sin, and always implies it? But the very Supposal of that in Natural Religion is absurd; and therefore, by making the Christian Religion,

Religion, and the Law of Nature the same, 'tis plain he has no right Notions of either.

2. But, *secondly*, If the Religion of Nature is now a perfect Rule, and the *only* Religion of Man: and Natural Reason (as this Author all along suggests) is sufficient to discover and observe that Law: then a Republication of that Law was needless and unnecessary; and consequently not the Concern of a Divine Agent: and therefore, allowing the Publication of the Gospel, or a Law from Heaven, by Jesus Christ, that very Allowance must, in the Nature of Things, overturn his Scheme, and necessarily imply these two Things, *viz.*

1. The Fall of Man. And,

2. *Secondly*, That upon the Foot of Natural Religion, or the Light of Nature, there were not sufficient Means of his Recovery and Salvation; but that * *additional Laws*, and *new Measures* were absolutely necessary to that End; and consequently that Christianity is a Law more *extensive* than the Law of Nature. A Religion, or Divine Dispensation, adapted, or proper, to restore fallen sinful Man, which the Law, or Religion of Nature, could not do.

And that this is the true Case, in opposition to Dr T—d—l and others, I will evidently demonstrate, not only from the Testimony of Revelation, but likewise from self-evident Propositions of Reason. And in order to this,

* The Addition of New and Restorative Laws of Grace, do not imply any Mutability in God (as our Schemist would suggest) but a Mutability in Man; and are given, as Medicines are to disordered Bodies, when the natural and ordinary Food cannot support them.

1. *First*, I'll lay before you the Scripture Account of the Creation, the Fall and Restoration, or Salvation of Man, as agreeable hereto ; And then,
2. *Secondly*, I'll demonstrate, by self-evident Propositions, the Necessity of admitting that Account, in opposition to the Deists.

1. *First*, I am to lay before you, the Scripture Account of the Creation, &c.

The Scripture assures us, that Man came pure and upright, out of the Hands of God ; and as such, the Law of his Nature, or Moral Law, was written in his Heart, or visible to his Mind, to guide and direct him as a Rational Creature. And in his State of Innocence, he had not only sufficient *Light* to see, but *Strength* to observe that Law. And in the Observance of it, Peace and Joy naturally Sprung up in the Mind, from the Approbation of God, always attending it, as a settled Motive to Perseverance.

Hence, the *Moral Law* is justly said to have an intrinsic Goodness in it ; because the Approbation of God as a perpetual Spring of Delight, goes along with the Observance of it.

But then, tho' the proper Use, Exercise and Enjoyment of the Rational Faculties, or governing Powers in Man, did in a great Measure consist in Reflecting on the Beauty, and living up to the Rectitude of that Law ; yet, by what

what appears to us, this Law was only adapted to a Terrestrial State; neither Reason nor Scripture lets us into any Views above an earthly Paradise. And tho' Happiness and Natural Duty were inseparably united; yet we cannot say that the Advancement of human Nature, above the Perfection and Happiness it was created in, would have been the Consequence of an inviolable Observance of that Law.

Natural Religion adapted only to a natural or terrestrial State, and never the whole Religion of Man.

And so, tho' *Natural Religion* might be a perfect Law to *Innocent Man*, with regard to his *natural* and terrestrial State: Yet we cannot say, that *Natural Religion* would ever have raised him into a *Supernatural* and *Celestial* State: because this is assigning *Supernatural* Effects to *Natural* Causes. So that the Religion of Nature never was the *Whole Religion* of Man.

Hence it is, that such Divine Precepts as are known to Man by the *Light of Nature*, are only called the *Law of Nature*, never the *Covenant of Nature*: because God saw fit not expressly to annex any *Celestial Promises* to the Observation of the *Law of Nature*.

No express promises annexed to the observance of the *Law of Nature*.

And therefore God adds a *positive* Law, prohibiting our first Parents to eat of a certain Tree in the Garden of Paradise, stiled by God himself, the

The Coverant of *Eternal Life* founded upon Obedience to a *positive* Law, and not upon the *Law of Nature*.

Tree

*Tree of the † Knowledge of Good and Evil. Thou shalt not eat of it, (saith God) for in the day thou eatest thereof thou shalt surely die**, that is, become obnoxious to spiritual and bodily Trouble and Dissolution.

This *positive Law* was enacted by the same Law-giver and Authority, as the *Moral Law*, or *Law of Nature*; and upon that Account, equally binding. And from the evil Consequences of the Breach of it, we may collect the great Advantage there would have been in the Observance of it.

And this *positive Law of Faith* superadded to the *Natural Law* of Man's Being, seems to have been established as a proper Medium to have raised human Nature into an approved State above *Falling*, and then to have admitted him to a Participation of the *Tree of Life*, and so to have advanced him to higher Degrees of Perfection and Happiness, and a more exalted State of Existence.

And this Production, or Rise of Human Nature, by Obedience to the Positive Law, was as easy as any other Production in Nature, and altogether as Reasonable and as Comprehensible.

† So called because probably it was the adequate Object, or Tryal of Man's *Free-Will*, in his *Innocent State*: Inasmuch that Obedience to God herein would have raised his Nature, and settled him unalterably in the Enjoyment of true *Good*; as, on the other hand, by Disobedience, he actually tasted *Evil*, i. e. his Nature thereby was corrupted, and became liable to all *Evil*.

And why God chose a plain positive Law, was (in all probability) because there could be no ground, even for a pretended Excuse of not seeing or knowing it.

Why Man's Probation was fix'd on a positive Command?

2. But Secondly, A Positive Law or Command was absolutely Necessary to carry him through his Probationary State, and fix him in a higher State of Happiness, beyond a moral possibility of Falling; which could not be till he was habitually settled in a State of Implicit Obedience to God, and thereby arrived at a moral impossibility of disobeying God, in any Command, as well Positive as Natural.

3. And Thirdly, To teach Man that the Reward of a Celestial and Eternal Life is not owing as a Debt to the Observance of the Law of Nature, but is wholly to be referred to the meer Grace of God.

But all was prevented by the Fall; thro' which the Fountain of Mankind was corrupted, and impaired, both as to spiritual Light and moral Strength, and sunk even beyond the Possibility of Self-Recovery. Man hereby was (as one justly expresses) *vulneratus in naturalibus; & spoliatus in supernaturalibus*.

The Fall of Man.

Hence arose the Necessity of a * New Law, viz. the Pardoning and Restorative Law of Grace, established upon the Merits and Intercession of Jesus Christ.

The Religion of Grace, added to the Law of Nature.

* All moral Duties, or the Religion of Nature, is comprehended in the Christian Religion, but they are not the whole, or adequate Rule of the Christian Life.

This was necessary to give Light and Direction to discover God's Will, Strength to observe it, and Atonement or Satisfaction for all Infirmities and Offences, and assurance of Pardon and Acceptance upon Faith and Repentance.

This is the Reveal'd Account of matters relating to the *Fall*, and *Recovery* or Salvation of Man, as it appears in the Books own'd, by all Reform'd Churches, to be the Word of God, and Rule both of Faith and Manners.

And now, if *Reason*, or *Natural Light*, (the Deists sole Guide) closes with, and upon due Examination irresistably assents to this Account: Then, the Deistical Scheme of our Author is not only *false*, but *damnable*; A Scheme utterly inconsistent with all rational Hopes of Salvation.

My business then is to prove from *Reason*, or Self-evident Propositions, the Certainty of the Scripture-Account, already laid down before you: Which I shall do under the following Heads.

I. *First*, By demonstrating from Reason, or Self-Evident Propositions, the Certainty of *Man's Fall*.

II. *Secondly*, By demonstrating, that no pardon of Guilt, or Hopes of future Happiness to sinful Man, appears to the Natural Light of Man; but rather quite otherways, viz. *Future Misery*.

III. *Thirdly*, That the Rational Hopes of future Happiness to Penitents, has a Foundation in Revelation, tho' no where else. And that Revealed Religion, or the Religion

ligion of the Scripture, in order, or preparative, to the Pardon and Acceptance of penitent Sinners, is *different from*, and *more extensive* than, the Religion of Nature; and that it is in itself so Rational and Self-evident upon a fair Examination, that no Man, upon the foot of *Reason*, can reject it.

These Heads being made out, and fully proved, will set the Controversy betwixt Christians and Deists in a true Light.

I. *First*, I am to demonstrate from Reason, the Certainty of Man's Fall; the absolute Certainty whereof is evident from the Impossibility of Man's giving himself up to *Idolatry* (as most Nations have done) while he remained in that compleat, uncorrupt State wherein God, (all whose Works are perfect) at first undoubtedly form'd him. Man without original Corruption cannot deliberately approve of Idolatry, because uncorrupt Reason and Idolatry are as inconsistent as Light and Darkness. *Approved* Idolatry must be grafted upon *degenerate* Nature, because Man's Reason uncorrupted can no more take *Idolatry* for the *Worship of the true God*, than a Man's Eyes no ways injured can take Darkness for Light, or Light for Darkness; because all the Faculties in Man are equally adapted by the same unerring just Hand with regard to their Objects, the *Rational Powers* to see and judge of *Rational Objects*, as the *Eye of Sensual*. And it is as great an Absurdity in the Nature, Order, and Relation of Things, and demonstrates as certain Deprivation in the Rational Powers, to allow, and

deliberately approve of, the Worship of a *Stock* instead of the *living* and *true* God, as it does a Defect in the Eye to take *Straight* for *Crooked*, or in the Ear to take *Harmony* for *Discord*.

And therefore the very Supposal of Natural Light uncorrupted could, upon Examination, approve of the gross Error of Idolatry, is a self-evident Falshood: because the Supposition implies *Imperfection* or *Injustice* in God, the Author of the Rational Faculties, as not endowing them with sufficient Powers to judge and determine about their proper Objects; or else as covering them with such false Mediums as necessarily lead them into gross and endless Errors.

So that upon the whole, from the prevailing Power of Idolatry in many Parts of the World, the infallible Certainty of the *Fall*, or original Corruption of Man, stands sure upon the Foot of *Reason*, and is confirmed to *Demonstration*, by the following self-evident Propositions.

First Self-evident Proposition. All the Faculties, rational and sensual, in innocent, uncorrupt Man, are, and must, (as God's Handy-Work) be *perfect*, as to the Apprehension and Enjoyment of their *proper Objects*: And consequently, *approv'd Idolatry* (a Sin so directly opposite to the *Perfection* of the Rational Faculty) necessarily demonstrates original Corruption, or the *Fall of Man*.

2. And now having shown the Certainty of Man's Fall, and consequently his natural Disagreement to God thereby, as being in a State greatly *different* from what God at first created him in: I come, in the next Place to demonstrate, That from Natural Religion, or the
Light

Light of Nature, (the sole Law of the Deists)
 Man has not any Rational
 Ground to go upon, for the
 Pardon of his Sins, and Accep-
 tance with God, or of being
 Happy in *another Life*.

The Deists
 without Promise
 or Hope.

My Business here then will be to examine in-
 to the *Religion of Nature*, and see what I can
 there find for the Pardon of my Sin, and the
 Salvation of my Soul.

That I am a *Sinner* is an infallible Truth:
 and for any Man to pronounce otherwise of
 himself, would be a Declaration against Con-
 science, and a high Presumption.

By being a *Sinner*, I mean
 degenerate, or fallen from the
 Perfection of my Nature, with respect to my-
 self; and, as such, guilty before God: As
 guilty before God, I am liable to his Wrath,
 whose Nature is opposite to *Evil*; and as de-
 generate and disordered with respect to my,
 self, I am actually in a ruinous and miserable
 State.

A Sinner, what?

And now, What Remedy appears from the
Religion of Nature, or *Natural Light*? What
 Discoveries of Pardon for my Sin does it make?
 Or, by what Methods does it shew that the
 Perfection of my Nature (lost by Sin) may be
 restor'd, and my disordered Frame set right?
 Alas! so far from it, that nothing appears in
 the Glass of *Natural Light*, but *Horror*, and a
 sad Expectation of future Vengeance.

The Truth of which rests sure, upon the
 following self-evident Proposition.

As

Second Self-evident Proposition.

As the Law, or Religion, of Nature does not suppose a *Fall*, 'tis absurd to affirm or believe that it makes a Provision for, or discovers any Method of, Pardon in case of one.

Objection. But it may be said, Will not Repentance and Sorrow move the Almighty, and regain his Favour?

Answer. This does not, cannot, appear by the Light of Nature. Because the original Law of human Nature requires Man, at all Times, and in all Places, to act according to the Law of his rational Nature, reasonably, *i. e.* in all Cases to avoid Guilt, and live without Sin, in order to continued Bliss; and has not made the least Provision for *eternal Happiness*, in case of *Disobedience*. In short, the Law, or Religion, of Nature, (as I before said) does not so much as suppose a Fall, and therefore cannot provide a Remedy in case of one.

2. But, *secondly*, the Deists may as well pretend to affirm, that there is a natural Power in Sorrow or Repentance, moving God to restore an Eye wilfully struck out, as to renew the Image of God wilfully defaced in the Soul, by Sin; the Argument is the same exactly in both Cases.

Objection 2. But, since Man is fallen, does it not appear plain from the Goodness of God (visible by the Light of Nature) that God will, upon Sorrow and Remorse, pardon Sin?

Answer. I answer in the Words of a learned Author, " That the Goodness of God does not so necessarily prove that he will forgive
" Sin,

“ Sin, as Justice does that he will punish it.
 “ For Goodness, in it's own Nature, must
 “ give Place to Justice ; *i. e.* Goodness cannot
 “ pardon, while it is unjust to pardon ; for an
 “ unjust Goodness is no Divine Perfection.”

And therefore, as by the dim Light of Nature we cannot comprehend how the Goodness of God is regulated by his Justice, so we cannot with any Assurance say, that Sorrow and Remorse is a sufficient and prevailing Cause, or Medium, for Man's Pardon and Acceptance.

The Apostle justly argues, *What*

man knoweth the things of a man,

1 Cor. ii. 11.

save the spirit of man which is in

him ; even so the things of God knoweth no man, but the spirit of God : that is, As no Man knows the secret Purposes of another Man, 'till he thinks fit to discover them himself ; so the secret Purposes of God knoweth none but the Spirit of God : And even to pretend to know them, without a Revelation from God, is unwarrantable Presumption, and a heinous Sin.

The Truth of the whole Answer rests upon this Self-evident Proposition, or Rational Demonstration.

The *finite* Light of Man can no more adjust the different Measures of acting betwixt God's *infinite* Goodness, and his *infinite* Justice, than *finite* Power can comprehend *Infinity*.

Third Self-evident Proposition.

Objection 3. But will not *Amendment* appease the Anger of an offended God, and entitle Man to his Acceptance?

Answer. If by *Amendment* is meant a Rise of Man into his *original* State of *perfect* Innocence :
 that,

that, to Natural Light, appears impossible. Or, if by *Amendment* is understood, good *Behaviour for the future*; even in that Case no one (by the Light of Nature) can say, that *future Behaviour* can be an acceptable Atonement for *past Offences*.

2. But *secondly*, the Law of Pardon upon future Amendment, or *any Repentance*, cannot be a Natural Law: because in the original and innocent State it was useless, and had no Place or Being in the Nature and Relation of Things. And therefore, if there be such a Law *now*, it must be a *Supernatural* or *Revealed Law*; and so not discoverable by Natural Light, which can discern nothing (except *Reveal'd*) above Nature.

3. *Thirdly*, If by Natural Light Man can have no certain and clear Knowledge of the State of the *Angelical* and *Spiritual* World; then it must be a self-evident Absurdity for any one to say, That by Natural Light they can discern and see what are the proper and necessary Means to raise Men up from their *fallen Condition*, and make them happy in such an higher State as they know nothing of.

Nay, the Deists may as well pretend to give us proper and certain Rules to change Stones into Animals, or Animals into a higher Class or Rank of Beings, as by Natural Light to shew us how to raise fallen Man into the *Angelical* or *Heavenly State*; and make them, at their Departure hence, like, or equal to, the Angels in the Kingdom of God.

So that upon the whole, 'tis evident to Demonstration, that the Deists, by Natural Light,

can

can discern no real or probable Foundation for any Happiness after Death.

And now having demonstrated, from self-evident Propositions, that Natural Light affords no Foundation to build our hopes of Pardon upon, nor lets us into any Views of Happiness in a future State; I shall, in the second Place, shew plainly, that the Light of Nature evidently suggests the Punishment of fallen sinful Man, upon Death.

The Light of Nature declares strongly for the future Punishment of fallen Man.

When I see, and by Experience find, that the Pleasures of this Life bear no Proportion to the Troubles of it; When I see every one, more or less, groaning under afflictive Complaints, of one kind or other; When, I say, I see and find this, What can the Light of Nature suggest upon these Occurrences, but the Displeasure of God, and not the Smiles of an appeased Deity?

Natural Light looks no higher than *Natural* Causes; and if the Anger of God annexed to Sin be the original Root, or Natural Cause of humane Afflictions, (as most certainly it is) then the plain obvious Reasoning thereupon is, That Man naturally lies under God's Displeasure, and in the way of Vengeance.

And so likewise upon Death, or the Dissolution of fallen Man, the Thoughts arising from the Light of Nature must be the same. For Instance, If I, by the Light of Nature only, take a View of Man in his painful Agonies of Death and last Moments, groaning under the Weight of excessive Grief and Anguish; and after that, by the same Light, ex-

D

amine

amine into the State of Dissolution: I must necessarily, from the nature of things, look upon this mournful Scene, this dreadful and unnatural Separation, not as a *friendly*, but as a *punitive* Act, arising from the Displeasure of an offended God, the Author of Nature; And then, What hopes can I have, by that Light, that the *Soul*, the one Part of the Man, is in *Happiness*; while I see the *Body*, the other part of God's handy-work, destroy'd and lie in Ruins, in Ignominy and Corruption, viler than common Dust, loathsome and offensive to all that come near it? Nay, from that Light, I must look with Terror into the World of Eternity, and believe that the *Soul* is as justly in Torments *there*, as the *Body* is in Disorder and Corruption *here*. I must necessarily believe that God's Pardon cannot be *partial*; and that he must be reconciled either to the *whole* man, or to *no* part of him. Therefore, as I plainly see the Wrath of God lying upon this *visible* part of man, I must think, that it also remains upon the *invisible*.

And the irresistible Argument moving me to the Belief of this, is, Because we infallibly, we experimentally, know, by natural Light, that Disagreement and Pain, naturally, inevitably, and incessantly spring up from Disorder: we know also that Death is the Perfection (if I may so say) of Disorder, the immense Ocean that all the Rivulets of Disorder only tend to end in. And as this is the Case, we can make no other Conclusion from natural Light than this; That fallen sinful Man is naturally fix'd upon Death, in unspeakable Torment; Soul and
Body

Body both under the Dominion and Power of Death.

This the Light of Nature, duly exerted, must suggest; whether the Soul, or *perceptive* Part of Man, be separated from the *Body* at Death, or not.

Because; If separated (as no doubt it is) I must look upon that Separation from its Body, and the several Instruments of its Pleasure therein, as an *unnatural*, judicial, and punitive Separation; and in that View, it must appear to be in a State of great Torment.

And on the other hand, upon the Supposal, that the Soul, or perceptive part of Man, is not *separated* from the Body at Death: the Case, most assuredly, must be the same; Because from the disorderly Motion of Corruption and Death (gradually operating, as it visibly doth, in the dead Body) Pain and Torment must (as in all other Motions of Disorder) necessarily and incessantly spring up in the perceptive Power, till there be a Resurrection, or Return to the vital Form, or primitive State of Life, Order, and Enjoyment.

All *Motion* does not cease at *Death*; No! The Motion of Corruption and Death begins and goes on perpetually: and as Man has a perceptive Relation (in some kind or other) to the whole Material System, What naturally can be the Result or Effect thereof in the dead person (supposing the Soul, or perceptive part, not separated) but inconceivable Torment in proportion to the Disorder (the ground of pain) the Man now lies, or moves in. This must, in the settled Nature of things, be a Spring perpetually throwing into the Soul, or perceptive

Power, the most frightful Images, Ideas infinitely more terrible than ever appeared or were felt in the most horrid * Dreams; because now but unnatural, deadly and devilish Forms can appear. The perceptive Power in whom all Images are received, and have been from the beginning of Life, can receive, naturally, nothing else. And these frightful Motions must be incessantly springing up, and become the endless (not Dreams, but) Realities of the dead Deists.

For Men to say, They will not believe this, or it ought to be otherways, and the like, is like saying, they will not feel Pain from the Disorder of a broken Limb, or the Gout or Stone, or the stings of a Serpent, and the like: All which groundless Assertions prove nothing, except the Folly or Madness of those that say them.

So that the State of the Deists, at Death, cannot appear otherways than miserable. And what compleats their Misery is, that no End can be seen of it.

The Truth of all which, rests upon the following Self-evident Proposition:

As *Pain* naturally and necessarily springs up in Man from *disorderly* Motion, that Pain must be proportionable in its *Measure*, and equal in its *Duration* to the Disorder it springs from; and that, in the Disorder of Death, must be *infinite* and *endless*, without the Interposal of God.

* The Disorders from whence the most horrid Dreams arise, are but *slight* Disorders, if compared with the infinitely greater Disorders of deadly Corruption, dwelling and ruling within.

But whether he will interpose, 'tis impossible to know without Revelation.

2. But secondly, That Natural Light supposes or suggests the Punishment of fallen Man after Death, appears from the Natural and Universal Fear of * Death; because if every one has naturally implanted in him an *Aversion* to Death, an *Aversion* that appears in all but Mad-men or Stupids, and what a Man cannot be set free from (to rational Satisfaction) but by the Grace of Revelation; then *Death* in the Natural Light of the Mind must appear as an *Evil i. e.* as an Introduction into a State of *Misery*. For as Nature does not plant opposites, I cannot by the *Same* Light look upon the *Same* thing both as *Evil* and *Good*, as I must do, if by the Light of Nature I could see any Happiness after Death.

Accordingly, we have no tolerable Rules, no rational Grounds, no satisfactory Directions, in the Writings of the most enlightned Heathens to conduct and lead us throw the Valley of the Shadow of Death, in Peace. No! none but the true Believer can with a Holy Triumph say, *O Death, where is thy Sting? O, Grave, where is thy Victory?*

* To be subject to Misery both in Body and Mind, so that the *Body* should decay, and at last be dissolved: and the *Soul* which could *not* perish, should be miserable after its Separation from the Body, was the Original Notion of Death. And our first Parents, who had never seen what *Natural Dying* was, understood Death no otherways than as a Privation of Happiness, and consequently a State of Misery both in this Life and the next. *Jenkins Christian Relig. Vol. 2. p. 254.*

I might

I might bring more Arguments to prove the Point I am upon: but enough has been said already to demonstrate to all (except those who are tenaciously resolv'd *Not to see*) that all the Deists and Religionists of Nature amongst us, must even upon their own, as well as the Christian, Principles, be fix'd upon Death in unspeakable Torments.

In their own Religion of Nature, they can have no Rational or Solid Hopes of Happiness, because it really affords none.

In the Christian, or Revealed Religion, they can have no Hopes, because they disbelieve and reject it.

In the Light of Nature, their *Despair* of Happiness stands upon Self-evident Propositions.

In Revealed Light, their *Condemnation* stands upon the unchangeable Word of God, *He that believeth not, shall be damned*; that is, He that perversely rejects God's kind and ten-

der offers of Mercy and Salvation to Man thro' his Son, as all Deists and

Religionists of Nature among us do, shall perish eternally. For if *he that despised Moses's Law died without mercy, of how much sorer punishment shall he be thought worthy, who (with the Deists) have trodden under foot*

the Son of God, and have done despite to the Spirit of Grace?

So that upon the whole, you see the Deists, however rich or great at present: however gay and secure in their spiritual Darkness; must shortly fall under the Power and Dominion of Death, and then become the Refuse of the Creation,

The Deists
condemn'd
by Natural
and Revealed
Light.

The Deists
End, or fi-
nal State
after Death

Creation, the vilest Beings within the Sphere of Nature; Slaves and Vassals of Devils or fallen Spirits, incapable of enjoying any Object, material or spiritual, in all Infinity, and everlasting Receptacles of the Wrath of God, perpetual Monuments of Shame and Torments, *a Curse and a Reproach and an abhorring unto all flesh.*

II. lxvi.

24

OBJECTIONS Answered.

I come now to remove some Objections alleg'd by Deists.

Object. 1. And first, These Sticklers for the Sufficiency of Reason or Natural Light, say, That Man has no Power or Principle within him, capable of receiving any Knowledge, or examining any Doctrine, but the Faculty of his Reason, and therefore *Reason* must be sufficient.

Answer. We allow that Man has no Faculty but that of his Reason to examine Doctrines, and receive Directions by: But then, we further say, that this *One* Faculty is capable of receiving Light and Direction two ways; the *one* from Nature, the *other* from Revelation: As the Eye of the Body is capable of seeing not only by the *dim Light* of the Moon, but also by the *clearer Light* of the Sun; so the Faculty of Reason, or Eye of the Mind, is capable of seeing by the *clearer Light* of Revelation, as well as by the *dim Light* of Nature. This reasonable Faculty is capable of receiving *Supernatural*, as well as *Natural Light*: that is, the same Faculty of Reason, which by its own Strength can make but *short* and *faint* Views into the *Rational World*, and *none* into that of *Grace*, may be
vastly

vastly illuminated by Revelations from God, the Fountain of Reason and Author of Grace; and receive clearly such Truths as otherways were absolutely separated from the apprehensive Powers of Natural Light.

Objection. 2. I know, we have been frequently told by some modern Writers, that the Religion of Nature is *perfect* and *saving*, and that the Natural Light of a Man's Reason is *sufficient* to see and observe *that Religion*.

Answer. If these Gentlemen would give us rational and satisfactory Proof of their Doctrine, they must not put us off with that impious and profane way of saying, It must be so, or else God must be arbitrary, unjust, or cruel, or unfair in his Dispensations of Grace, and so lead us into impenetrable Secrets, instead of giving us plain and solid Proofs.

I call this way of talking or writing *impious*, and *profane*, because it ought to be laid down as an unquestionable Truth, that God is essentially *Just* and *Good*: and therefore when Men notwithstanding this, make their own shallow Comprehension the Tryal or Touch-stone of his *Justice* or *Goodness*, 'tis an infallible sign that they have made some fatal steps towards the Diabolical State, and not far from *final* Reprobation.

If they then will be in earnest, and act a prudent part, let them endeavour to make out the two following Points, or else they do nothing: *viz.*

I. *First*, That the Natural Light, or Reason of Man, is so *uncorrupt* and *perfect*, as to have

have a *clear and influential* View of Natural Religion.

II. *Secondly*, That Natural Religion has a *Life-giving, or Renewing* Power in it, capable to *restore and save Sinners*; Or, that the *Salvation* of Sinners is the *necessary* Effect of *Obedience* to it.

Now, As to the First, It is so far from being *True*, that on the other hand Man is naturally so deficient in point of Light, and Spiritual Strength, that if he was left intirely to the Conduct of his own Reason, he would be nothing but a Mixture of Darknes and Sin, and be so far from making any tolerable Progress in Religious Doctrine and Practice, that the Appetites of *Sense* would chiefly rule him; and the *spiritual* Part would in a great Measure, be a Slave to the *bodily*.

In short, The *Insufficiency* of Reason, or the Natural Corruption of the Reasoning Powers, is so *visible* in Man, from the monstrous Errors both of Faith and Practice, that he is apt to take in, receive, and so tenaciously embrace, (as Idolatry, Popery, Mahometism, and even the worshipping of the Devil, &c.) that one may lay it down as a certain Truth, That if there had been *no* Light, and Grace of Revelation, all Nations in the World had long ago been destroyed, or at this day Worshipers of the Devil, instead of the living and true God.

What Men who are Strangers to the saving Power of Religion may say, I cannot tell; but 'tis impossible for any one that has the Expe-
E
rience

rience of the regenerating or saving Grace of God, to say or think otherways.

God therefore seeing the miserable Condition Man was brought into by the *Fall*, and that his *impaired Reason* was *insufficient* to conduct him as a Reasonable Being; and that his *Recovery* without *Supernatural Means* was *impossible*, reveals himself to the fallen Pair, converses with them, and declares that the *Seed of the Woman* (without the ordinary Concurrency of Man) *should bruise the Serpent's head*.
Gen. iii. 16.

In which miraculous Declaration, Christ was foretold and promised, as a Redeemer of the World; and in him a *New Covenant of Grace* with Mankind was established by God in the foresaid Promise, *the Seed of the Woman shall bruise the Head of the Serpent*. *

The Covenant of Grace here declared was *general*, and the Terms of Acceptance (necessarily imply'd) were *Faith* and *Repentance*. For *he that cometh unto God* (in way of Duty) *must believe that he is, and that he is a Rewarder of all them that diligently seek him*.
The Second Covenant of Grace and Mercy revealed.
Heb. xi. 6.

This was the general Law of Grace upon the Fall; and whoever, from that time, observed it, were intituled to the Propitiatory Merits of Christ, for the Pardon of their Sin, and Accep-

* The Merits of Christ's Death for the Remission of Sin, bears Date from this Promise: Hence he is called the *Lamb slain from the Foundation of the World*.

tance to Favour; tho' as † ignorant of the Grounds upon which it was vouchsafed, as dying children now are; and indeed the Virtue of Christ's Death to procure our Pardon and Reward, does not depend upon our *Knowing*, but God's *Accepting*, it.

And immediately upon this Covenant God cloathed *Adam* and his Wife with Coats of Skins; not only in token of their *Fall* into the *Brutish* Life, but likewise to encourage their Hopes of *Mercy* thro' the *Promised Seed*, upon the Terms of Faith and Repen-

Gen. iii.

And in the following Chapter, we read of *Cain* and *Abel* bringing their *Offerings* at the Set and Solemn Time of Divine Worship; and that God had *Respect* unto *Abel* and his Offering, but not unto *Cain* and his Offering, together with what followed thereupon: From whence we may fairly infer these two things;

I. *First*, That *Offerings* were appointed by God to keep up and perpetuate a just and influential Sense of His *declared* Mercy. God's Acceptance of *Abel's* Offering shews his Appointment.

† If does not follow, that actual Faith in Christ, is in all Cases, even with Regard to those that are capable, a necessary Qualification for applying the *Merit*; since we see the Apostles themselves knew nothing of his dying for Sinners till after His Resurrection: Nor does it appear that the Patriarchs and their Posterity, the chosen People, were apprized of it. *Oyly's Dissert. pag. 15.*—But Obedience to V or d of God, was as saving before the Word was incarnate, as since.

2. *Secondly*, That Faith in God's Word, and Repentance, were the known Terms of Pardon and Salvation. This appears from what God says by way of Rebuke to *Cain*, upon his Anger because his Offering was not accepted. *If thou doest well, shall thou not be accepted? i. e.*

Gen. iv. 7. If thou repent of thy Sin, and offer thy Offerings with an Heart in Faith and Love as *Abel* did, thou shalt be pardoned.

And no doubt, but the *extraordinary* Inter-course betwixt God and Man was common in the first Age, before the *Flood*. We have a very remarkable Instance of this recorded, where

Gen. v. it is said, *Enoch walked with God, and he was not, for God took him;*

i. e. He held a pious and religious Communion with God, and at last God took him to himself; *He was translated, that he should not see death.*

These, and other miraculous Dispensations, were so many infallible Manifestations of God's Love, Demonstrations of a Future State, evident Tokens of Mercy upon Repentance; and consequently so many powerful and strong Motives to Faith and Holiness.

It seems almost impossible for any one to be ignorant of *Reveal'd* Religion, before the Flood, which happened about the Year of the World M. DC. LVI. about 720 Years (not the usual Age of Man then) after the Death of *Adam*.

And after the Flood, *Noah* (who had been a Preacher of *Righteousness*) many years before that general Destruction, and had been mercifully preserved

preserved by Providence from that Remarkable Judgment) continued upon Earth about 350 Years, even to the 2006 Year of the World; therefore no doubt *all* Men at that time, who were sprung from this righteous Man, had, or might have had, the Benefit of Revelation, and his paternal Instructions, with all things proper for their eternal Welfare.

About 70 or 80 Years after this, God separates *Abraham*, the Father of the Faithful, and his Family from all other Nations (who had begun to reject the Directions of Revelation, and to give themselves up to their sensual Lusts and Idolatry) fixing them as his *Peculiar People*, or *true Church* upon Earth. Here Revelation was plain, frequent, and accompanied with particular Directions in regard to Duty.

So that * *Revelation* has been the only true, Satisfactory Guide in matters of Religion ever since the Fall.

Why God indeed chuses out some Nations favouring them with peculiar Revelations and Blessings, and not others, is a Depth of Providence that I do not pretend thoroughly to see into. So far I am certain, that the Reasons for so doing are Wise and Just, and not partial; because no People or Nation but what rejects and casts off the Government of God, before he forsakes them, or leaves them to the Conduct of their natural Blindness and Corruption.

* See the Postscript of a very eminent Divine, to the second part of *Scripture Vindicated*.

II. I now come, secondly, To examine into the *Intrinsic* Power, or Real *operative Extent* of the Law of Nature? And, whether the Happiness of Fallen Man in a separate State be a *Necessary Effect* of it?

That the necessary and certain Effect or Consequence of observing the Regenerating Law of Grace and Revelation, will be Happiness in a separate or future State, is certain; because the living God, (Truth it self,) has so declared. Observe the Cause here is equal to, or capable of producing, such an Effect, as Happiness in a separate State.

But must it necessarily be so upon the Observation of the Religion or Law of Nature? That does not, that cannot, appear: Because the Law of *Nature* can have nothing in it self, as a *Cause*, to produce a *supernatural* Effect, as the Salvation of sinful Man must be.

The Law of Nature no doubt was clearly seen by *Adam*, and he was capable of observing it exactly, and of being happy thereby in a *Terrestrial* Paradise, or his *Natural* State, as consisting of *Soul* and *Body*. But *Adam* himself, in his *Original* State, could not see that the Observance of the Law of Nature could either raise him into a *higher* State of Existence, or that it had an *expiatory* Power in it capable to remove Sin, and make him happy in an *unnatural* State, or without his *Body*. Therefore if *Adam* could not possibly see this, none of his Posterity now can.

3. *Thirdly*, I would have these Gentlemen consider, that the *Resurrection of the Body* to Incorruption and Glory, is one part, tho' the last
and

and finishing Act, of Man's Salvation. Now they cannot say, that this is a *Natural Effect* from the Law of Nature, because that would contain in it the Absurdity of saying, the *same* Law kills and makes *alive*; or, the *same* Cause has *opposite* Effects, upon the *same* things, and in the *same* Circumstances. It is, in short, affirming (to human Understanding) an Impossibility: Because such an Effect must come from a supernatural Cause; and therefore if *this* part of Man's Salvation, then consequently the *whole* must be fixed upon the Supernatural Grace and Mercy of God in Christ Jesus, the Promised Seed.

4. And accordingly our Salvation is so far from being a necessary and *natural* Effect, *solely* arising from even the *best* of our Actions, that the *meritorious* Cause thereof is *wholly* attributed to the *Free* Grace and Mercy of God

in Christ. *By Grace ye are saved,* Eph. ii. 5.

saith the Apostle, *But to him that worketh, i. e. meritoriously, Reward* Rom. iv. 4.

is not reckoned of Grace, but of Debt; Rom. vi.

who also declares, that the *Wages of Sin*, (whereof we all are guilty) is *Death*, but the *gift of God* is eternal Life, through Jesus Christ.

So that Christ plainly is the Root and meritorious Cause of Pardon and Life. *Obedience* is only a *conditional* Cause, which of it self, or *Solely*, is of *no* Avail to purchase our Pardon, or of any Value in Redemption, and Merit Account. It is the Concurrence of Christ's Spirit that gives Merit to human Actions, and improves them into Principles of eternal Joy. And so his Spirit is as necessary to *saving* Productions in the Kingdom of Grace, as the Concurrence of God's Will

Will is to all *Vital* Productions in the Kingdom of Nature.

And now after all this, can it be justly said, that Reason and the Law of Nature is sufficient in Matters of Religion? when notwithstanding Man still wants Revealed *Light* to enlighten him, Revealed *Grace* to assist and strengthen him, and Revealed *Mercy* to pardon him, and accept of his *Imperfect*, instead of *Sinless*, Obedience.

But as some Writers for the *Sufficiency* of Reason may take it ill to be charged with rejecting all Revealed Religion; Therefore, with regard to such, I shall add as follows: *First*.

If, upon the whole, it should only be allowed (as all that do not reject Scripture must) that *Revelation* is capable of raising Men to *higher* Degrees of Light and Purity, and thereby to a more *Exalted* State of Happiness, than *Reason*;

Secondly, That it is a plainer and *clearer* Light, a *safer* Guide; can always convert when Reason can, and frequently, when Reason, or Natural Light, cannot.

St Mat. xi. 21.

And

Lastly, That Revelation has in all Ages been the Religion of the peculiar People and Favourites of God. If this only (I say) be allowed; then what are the Writers for the *Sufficiency* of Reason doing? What End are they driving at? Or, What Interest are they serving? 'Tis certain their Works of this kind can promote no Cause but that of Satan's, or be dictated by any Spirit but the *Deceiver*, who delights to depreciate the *Word of God*, the sure Guide, and to engage Men in vain Whimsies, useless Speculations, and endless Scepticism, instead of improving

Improving themselves in saving Light and true Holiness.

From this Diabolical Scource, some other Modern Doctrines have sprung, such as the following:

1. "That the Law of Nature, originally, and from itself, (as if personal) commands certain Duties, and, that in Virtue of this Law, God's Power of commanding Man is founded:" As if God's Power was dependent, upon some prior, and superior Power.

2. "That the Authority of God is founded upon the Nature of things:" As if there was either Nature or Things, before God, the Author of Nature, and Creator of all things.

3. "That God is oblig'd to act according to the Eternal Relation of things:" As if any things was Eternal beside God; or, that he had some higher Rule than the Perfection of his own Nature, which he dependently (as a Subject) was obliged to act by.

Do not the Deists here presumptuously feign out of their own Heads Laws to rule God, instead of submissively receiving his Laws?

4. "That the Primary Obligation to Virtue, antecedent to all others, even to its being the Will of God, arises from the Congruity of it to the Essential Rectitude of the Divine Nature."

F

Answer.

Answer. The *Will of God* (the proper Rule of Action to all Beings both in the *Visible* and *Invisible* World) is *Eternal* as God himself is; and therefore saying a thing is *antecedent* to God's Will, is saying it is *antecedent* to Eternity, or God himself.

But the Truth is, the *Rectitude* of the Divine Will and the *Rectitude* of the Divine Nature is the same, one absolutely; and the alone Foundation of Virtue, and Rule of all Rectitude; in so much that whatever is *agreeable* to God's Will is agreeable to the Divine *Rectitude*; and whatever is *agreeable* to the Divine *Rectitude*, is necessarily *agreeable*, at the same point of Duration, to the Divine Will, and a Man may as well make a Distinction betwixt the *Essential Truth*, and the *Omniscience* of God, as betwixt the Rectitude of God's Nature, and the Rectitude of God's Will: And so it is just as good Sense to say, a thing is true, antecedent to God's Knowledge, as to say a Man is obliged to do a thing antecedent to God's Will. Wherefore, to place the Foundation of, and the Obligation to, Virtue, in the Divine Rectitude, antecedent to the Eternal Will of God, is talking inconsistently and contradictorily.

To explain the matter then, Let it be considered that God is self-existing, or *Essential*, *Independent Goodness*: whereas no *Created* Beings have any self-independent Goodness, or any Happiness but what is either immediately or mediately communicated to them from the Will of God, the *Essential Fountain of Good*.

When

When God therefore gave Being to his Rational Creatures, He created them in a Conformity to the Rectitude of his own * *Will*; so that his *Will* (the perfect Law of Righteousness) should be the *standing* and unalterable *Rule* of all their Actions, even so far as they should rise or fall in the Perfection of their Nature, or become Partakers of the Goodness of God, or lose the Enjoyment of it, as they should act in Obedience or Disobedience to his Will; that is, by *Obedience* they should become *Partakers of the Divine Nature*; by *Disobedience* they should lose the Enjoyment of it.

So that the † *Will of God* made known to Man, by the Light of Nature and Revelation, is the

* God's Will, is the Will of *Perfection*, and the *alone* Rule that makes all Beings *perfect* in their kind.

† *Moral Good and Evil*, are founded in the different Relation they bear to God. Thus moral Virtue, or Good, consists in its Conformity to God's Will; and moral Evil in its Non-Conformity to it. The *former* is attended with God's Approbation, which is a real *Good* or has a real objective Goodness to a reasonable Soul: The *latter* is attended with God's Disapprobation or Anger; and so produces a permanent objective *Evil*.

And so the natural and essential *Difference* in Actions lies in their *Agreement* or *Disagreement* to God's Will, and the suitable Effects or Productions springing from it.

Moral Actions, as well as *Natural Actions*, are Causes that have their necessary Productions or Effects of Good or Evil.

To have a Foundation in *Reason*, in *Truth*, in Nature, or the *Will of God*, is in Reality the *same*.

Foundation of all human Duty; and the Enjoyment of God, or Eternal Life, is a certain Consequence of Obedience to it.

Here all is plain and intelligible; and it is no way grating or unreasonable to say, that the Creature should be governed by the Will of the Creator. Or, that the *Being*, or thing *made*, should be ruled by the Will of the *Maker*. Or that I ought, and am oblig'd to obey the Will or Law of God, made known to me by the Light of Nature or Revelation, and indispensibly so oblig'd, because it is made known to me.

But to depart from this plain and known Rule of God's Will, and presumptuously lead Men into *Incomprehensibility*, to the eternal, unknown, *Fitnesses of Things* to unintelligible Subtilties, and forbidden Secrets, is an Artifice of Satan, to betray men into *Scepticism* and Wickedness; and to confirm and harden them in it. This of course will follow: Because, when the Will of God is *set aside*, as no primary fundamental Law to go by, most Men will be inclined to do that which is right in their own Eyes; and so the Lusts and Passions of Men will become their chief Casuists and Guides, and they will be apt not only to say, but also *believe*, that while they are indulging their sinful Appetites and corrupt Affections, that they are only acting agreeably to their *Nature*, and the eternal *Fitnesses of things*, and no certain, clear Rule will be left to *reform* them. This by the By.

Rejecting
the plain
Rule an
Artifice of
Satan.

Obj.

Obj. The next Objection is, "That the
"Acceptance of virtuous Heathens, thro' the
"meritorious Blood of the Lamb of God, is a
"false Doctrine; and that Obedience to Na-
"tural Reason is the sole Ground of Man's Ac-
"ceptance with God, which wants nothing to
"render the Doers of it, acceptable to Him.

Ans. That no Man can be saved without
partaking of the Merits of Christ, is so plain a
Scripture-Doctrine, that it can be hid to none
that reads the Scriptures, except (as
the Apostle saith) *it be to those that are* 2 Cor. iv.
lost, whose minds are blinded by the God 3, 4
of this world.

And therefore the Objector must either allow
that the Death of Christ is the Only meritorious
Cause of Man's Salvation and Acceptance with
God; or else Renounce Christ as a Saviour, and
at once Reject all Revelation.

2. But secondly, supposing that this Gentle-
man will not leave the Determination of this
Doctrine to Revelation, then I must desire him
to consider, whether Obedience to natural Rea-
son has any Expiatory Power in it to remove the
Guilt of Sin, or any meritorious Virtue to claim
Heaven? that is, Whether the Happiness of a
human Soul in its separate unnatural state, or the
Resurrection of a Dead Body be the Effects of
Nature or Grace? Whether the Effects of a su-
pernatural Cause? or, are there any Causes in
the Primary, Original Law of Nature, to pro-
duce such Effects as either of them? If there be,
what are they?

But

But it is time now to see how this Author supports his uncommon Doctrine. Why, He tells us, " That Natural Reason shews Men " their Duty to God, and gives them demon- " strative Evidence of his Acceptance of it." But in answer to this, I must observe, that tho' *saying without proving* may satisfy those that have no *serious Thoughts* about a future State, yet to Men that have a *Real Concern* for eternal Happiness, Nothing will do but rational, plain, satisfactory, self-evident Proof.

The Article of *Salvation* is too important to rest upon any other Foundation.

And therefore this Gentleman should not only tell us, that Natural Reason shews Men their *Duty to God*, but ought (if he can) to bring some Proof of it.

But alas ! Does not every Age and every Nation declare the Doctrine to be *false*? Nay, in several Nations, where the people, for reasons to us impenetrable, are deprived of all Reveal'd Light : Are they not given up to *Idolatry*, and do not they almost universally worship the Devil? so that this lately advanced Doctrine is plainly and evidently *False*; and pleading for it, in *Opposition* to Revelation, is actually pleading for the Devil. Because as that Doctrine gets ground in the World upon the Gospel, so his Kingdom among Men will proportionably advance upon the Kingdom of Christ.

But to conclude, this Gentleman, I believe, has not the Authority of one Christian Church
in

in the whole World to support his Doctrine: but most of them, if not not all, *expressly* declare against him.

Objections. But our Author goes on, and affirms, “ That Natural Reason not only shews
“ Men their Duty to God, but gives them de-
“ monstrative Evidence of his Acceptance of
“ it.

Answer. Another hasty Assertion without Proof: and indeed that it cannot be proved, is evident to Demonstration; Because after the Covenant of eternal Life, founded upon *unfinning* Obedience is *once* broke, 'tis impossible then for Man in his sinful Covenant-broken State, to know by Natural Light, the Forms of a *New* Covenant, or be upon any *certain* Terms of Salvation; till God, by *Revelation*, thinks fit to tell him; Because, not *Man* (the Breaker of the Covenant, but *God* (the injur'd or offended Person) must adjust and settle the *new* Terms of Acceptance with himself: and these Terms, no Man could know, but by *Revelation*.

And therefore this Getnleman might as well have said, That Natural Reason shews Men their Duty to God, and gives them Demonstrative Evidence, that by *Obedience* to it they shall never taste of Death, as what he does say; *i. e.* A Man may as well pretend to see, by Natural Light, how to *avoid* Death, as to *raise* himself after Death to Life again, one Branch of Man's Salvation.

So

So that the * Knowledge of Salvation is so wholly owing to Revelation, that saying there is *no* Revelation, is in effect saying, there is *no* Salvation.

2. But Secondly, That sinful Man, tho' Penitent, can have *no* Evidence, by Natural Light, of his Acceptance with God, I'll further prove from the following Observation, founded on the Nature of Things.

Suppose a Man guilty of Murder: That Sin has an Objective Existence, and Tormenting Relation to the Murderer, so as he cannot look back or reflect on that direful Form, or horrid Object, but Terror and Anguish, by the stated Laws of Nature, immediately and necessarily spring up in his Mind; and so likewise, if he view this Object by Reflexion, this Month or next, this Year or next, or 20 or 30 Years hence, it is all one, Horror and Remorse as frequently start up. Now, upon Death, the objective Existence of the Murder is naturally in the Murderer, as a perpetual Spring of Torment; and 'tis impossible for any Man, by the Light of Nature, to assign any probable way of Separation, or Re-

* Tho' a Man should be *saved*, that lives up to the Law of Nature, who has no *greater* Light to go by, i. e. tho' a Man thereby should have a Title, to the saving Mercies of God in *Christ Jesus*: yet no Man by the Light of Nature can see, or say this. And tho' a man should be *saved*, that lives up to the Light of Nature, yet he is not *saved* absolutely by it.

moval of this Sin or Guilt, out of the Mind of the Murderer.

No one, by Natural Light, can say that the Objective Existence of the Murder can ever cease; because it can never be said that *no* Murder was committed. Nor can it be said, that the tormenting Relation that the Murderer bears to it, can ever, by natural Means, be cancell'd or extinguished: so that Natural Religion leaves the Guilty in his natural State, *i. e.* in endless Torments.

Here then we must fly to the *Mercies* of God in *Jesus Christ*, to *remove* this Person out of his *natural State*; into a State of *Grace*, *i. e.* out of the Guilt and Torment of his own *sinful* State, into a Participation of God's Mercy and Goodness, purchased or procured for us by the meritorious Blood of his Son, *i. e.* into a Participation of that eternal Life and Happiness that *God has given* 1 St John v. 11.
us in his Son.

This Case in some Measure reaches *all* Men, because all Men are Sinners.

The Deists then must look upon themselves either,

1. As *Sinless*; or 2. as *sinful*.

1. If they declare that they are *without* Sin, this very Declaration will plainly demonstrate, that they are *spiritually* blind, and Strangers to all true Religion.

G

2. But

2. But if they own themselves to be *sinful* Creatures, then they must hold, that by Natural Reason they can see that their own Actions have an *Expiatory*, *Meritorious*, and *life-giving* Power in them, by virtue of which they are entituled (upon the foot purely of their own Works) not only to a bare *Pardon*, but likewise to a *Reward* in Heaven; and so arrogate that to themselves, or presumptuously attribute that to their *own Works*, which they ungratefully and injuriously deny to the Son of God. Without this they cannot from Natural Religion, have any *Hopes* of *Mercy* and *Happiness*. But

St Luke xvii.

10.

these Men may, with as much Reason, pretend to be *sinless*; as to say that *sinful*, or indeed *innocent* Man can thus merit from his Maker.

Well! But in the Salvation of *sinful* Man, there must be both *saving Mercy*, and *saving Merit*: the one to *pardon*, the other to *beatify*; and these must have a Foundation somewhere. Let us then see what *Natural Light* discovers in this matter. Why! It discovers *Nothing*, and declares *Nothing*: the whole is quite out of its Sphere. And therefore we must go to *Revelation*, and found them where God himself has founded them, even in the meritorious Death of Christ, the *Lamb of God*, *that was slain to take away the sins of the World*.

This is founding human Salvation upon the merciful and live-giving Operations of God in *Christ Jesus* according to St Paul, *God was in Christ*

Christ reconciling the World unto himself, not imputing their Transgressions unto them. And so justly making the infinite Mercy, Power, and Grace of God the source of Man's Salvation, and not the meritorious Power of corrupt and frail Sinners; 2. Cor. v. 19.

In short, it is making Salvation the joint Effect of a *gracious Act of God*, as well as an obedient or *penitential Act of Man*.

Objection 5. The last and popular Objection of the Deists, is "Must all Heathens, who have no Light, but that of Nature, perish everlastingly?"

Answer. The Question here arises from a sinful Curiosity, ruling in Man, and tempting him to pry into *secret things, which belong to God.* Deut. xxix. 29.

But as God, in his great Love and Kindness, has vouchsafed to reveal a clear and rational way to recover and save Sinners; and thinks fit to enforce the Observance of it with this Sanction, *He that believeth and is baptiz'd, shall be saved; but he that believeth not shall be damned.* E. St Mark xvi. 16.

Every one that has this Law before him ought to keep all his Religious Enquiries within the Determination of that Light, and not vainly or rashly run himself into difficult, abstruse and crooked Paths, where he has no Light, either from Nature or Revelation to direct his Steps.

This Answer might be sufficient to an Objection that rises wholly from Curiosity, and has no Foundation in Conscience.

2. But *secondly*, I do not peremptorily determine one way or other about the everlasting State of the Heathens. What I declare, is, that whatever *Revealed* Light may discover, as to this Question, *Natural* Light can come to no Certainty about the future Happiness of Heathens; but rather declares *against* it.

3. And Lastly, Tho' from Revealed Light we should charitably hope that conscientious Heathens might partake of the Mercies of God in *Christ Jesus*, i. e. of the *Mercies* of the Gospel, tho' not of the *Light* of it; yet this would be no Advantage to the Deists, who have both the Light of Nature and Revelation to direct them, and yet in Fact reject both: and consequently will be eternally condemned by both.

And now to conclude; The ground of the Deists Error lies here, They are quite ignorant of what is really meant by *Salvation*; or, at least, they do not consider it in its *full* Extent, as it imports a *re-making* of a Man, and placing him in a *higher* State of Existence, than he was first formed in.

If they would take *Salvation* in this its *true* View, they would soon see the Deficiency both of Natural Light and Natural Strength: and, that nothing less than the same Word of God that at first made Man, can re-make and save him.

3. I come

3. I come now, in the Third Place, to *Revelation*, or the *Christain Religion*, considering it as certain, and the *only* Religion wherein the Recovery and Salvation of Man has any Rational, Sufficient, and Comfortable Foundation.

Here, in the lively Oracles, Divine Revelation, we see a Foundation opened by the Mercy of God, for the Recovery of fallen Man, a compleat Sacrifice to God's Justice for Sin, and the Law of Grace and Pardon, of Regeneration and Salvation founded thereon, set in so clear and rational a Light, as unprejudic'd Reason, upon a due and impartial Examination, irresistibly admits them. And altho' the Deists, blinded thro' wilful Corruption, and indulg'd Perverseness, may and do despise the salutary Light of the Holy Gospel, yet when the *Saving Truths* revealed therein are offered to wise and well-disposed Men, they enter with rational Demonstration, and become as *visible* or *certain* to the Mind, as the most common Truths in Nature.

So that the true Christian's Hope of eternal Happiness, stands upon the sure Word of God, and rational Demonstration.

And here, (if there was Occasion) I could settle the saving *Truths* of Revelation upon self-evident Propositions, as I have the *Falsity* of Deism, and plainly shew that Life and Happiness in a future State, was as *sure* and as *necessary* a Consequence of a Religious Conformity to the Gospel, as the

Future Happiness a necessary Consequence of Obedience to the Gospel.

common

common Productions, that we behold, are the *settled* and *fixed* Effects of their Natural Causes. But I need insist upon nothing in this Case to conscientious, well-disposed Men; to Men that have a real, moving, and earnest

Concern for their Salvation, but the St John. vii. Words of Christ himself, *If any man*
 17. *will do his Will, he shall know of the Doctrine, whether it be of God:* that is,

If any one will sincerely and devoutly apply himself to know and practise the Doctrines of the Gospel, he will soon know, and be inwardly convinc'd, that they are of God. He must see that the Publisher could have no *worldly* or *sensual* Views, because his Religion is founded upon a Renunciation of both. He must also see the highest rational Light, as well as the most exalted Purity, illustrating the whole and every thing relating to the *Sanctification* and *Renovation* of Man in *this* Life, in order to his *Justification* and *Salvation* in the *next*: So agreeable to the *Natural Light of Man*; so consistent with, and so strongly declarative of, the *Wisdom of God*; that he must say, of a Truth, *The Gospel comes from God.*

Nay, I'll venture to affirm, that if any Man, with an unprejudic'd Mind and pure Heart, will apply himself, to the Light and Purity of the Gospel, that by a devout Conformity thereto, he will soon find such an happy Change in himself, for the better, such a Rise and Exaltation of Nature, such a divine Peace and Joy springing up in his Mind, that he cannot but own, that all former Pleasure, arising either from Health, Honour, or Estate, to be meer
 Trifles

Trifles in comparison of it. And from these blessed Effects, wrought in himself thereby, he must believe, he must know, experimentally know, that the Gospel comes from God: so, 'tis not *Reason*, but *Corruption*, that *rejects* the Gospel.

Inow go on to the second General Head,
viz.





S E C T. II.

To consider the End and Design of the Book.

I AM very sensible that this Book was never published with any design to strike out new and more advantageous Lights to a benighted World; or, to promote *any Religion*, either Revealed or Natural; No! It was artfully contrived to produce a quite different Effect; even to check the Influence of God's Word, and extinguish the Light of the Holy Gospel, the *infallible* Guide of the *Reformed Church*; in order, first to draw her from her Guard and Safety, and then finally to betray her into the bondage of Popish Darkness and cruel Tyranny.

The Contrivers of this (as well as of some other late Books) no doubt were *Jesuits*, and *Popish* Emissaries. The Publisher, one who some Years since (as I'm credibly informed) left the *Establish'd Church* and turn'd * Papist; and upon that account 'tis probable he might have large

* Papists may have a Dispensation to put on any Appearance, or be of any Communion, or commit any, even the vilest, Iniquity, if the outward or worldly Advantage of the *Roman Church* so require.

Promises and agreeable Views from a Popish Government. But being disappointed of his pleasing Prospect by the happy Revolution, 'tis no wonder if such a Man be filled with Indignation against that Church, for whose Preservation the Change was accomplish'd.

And how he has behaved since, whether as a *Penitent* and *Reconcil'd* to the Established Church, or as continuing in his Apostacy, but mask'd, in order to carry on his evil Designs against the Government the better, I leave the World to judge.

This (I think) is certain, that whatever he is now, he cannot be a *True Protestant*, or a real Member of this Reformed Church; because his Abuse of the Holy Scriptures (the Religion of the *Reformed*) must be condemned by all Protestants, and can serve no end but that of the Papists, in tending to justify their withholding the Scriptures from the Laity.

And indeed when we hear him saying, (tho' in the name of another Person) * "That the Protestant Cause is now, and hath been from the beginning, maintained with gross Falsifications and Calumnies" &c. I think no Man can be at a loss to know what Party of Men he is engaged for.

* Pag. 160.

So that weighing all Circumstances impartially, I must, upon the whole, justly look upon this Performance to be an artful Contrivance; to raise Divisions in order to weaken the *Protestant* Establishment. A hellish Scheme set on foot on purpose to draw over some to *Popery*, and some to Disloyalty; to harden others in *Atheism*, and thereby prepare them to rebel without Remorse, or give way to a Popish Prince without Reluctance.

And that *Popery* has its account in this and the like Writings, appears plain from the many Converts to the *Roman* Church, or Apostates from all Religion thereby.

The *Jesuites*, or Popish Agents, engage Men of reprobate Minds, such as will say or do any thing for filthy lucre sake, to put on the Appearance and Pretension of * *Protestants*; and then, under that Denomination, to publish wicked, vile, and blasphemous Tenets, in order wholly to lay a Foundation for charging the Reformed Church with Profaneness and Heresy, and Uncertainty as to Principles or Fundamentals: And then from Errors of their own framing, charg'd upon the *Protestants*, they plead for the *Necessity of turning Papists*, and fixing in *their* Church, as the *only* Church influenc'd and ruled by an infallible Guide. Whereby Multitudes yearly, in *London* and the Country, are caught by these Wiles, and turn Papists.

Wicked Men employed by the *Jesuites*.

* Numberless Instances might be produced of this kind.

And where the *Jesuites* miscarry in this point, they frequently succeed in another; *i. e.* where Men are strongly inclined to pursue their sensual Appetites; they oft (thro' the Poison and Infatuation of such Books) are brought to discard all Religion, and to set up for *Patrons of Atheism*, which is a considerable Advantage to the *Roman Cause*; because such Men, upon a Division will of Course join with the wrong side, and be always Enemies to the Establishment.

But if they should fail in both these: yet they will have this certain Advantage of setting Protestants *against* Protestants; and thereby, of preventing their uniting zealously and unanimously against their common Enemy, the Papists.

The Truth is, the *Jesuites* are vere sensible, that the more secure and flourishing the Church of *England*, the more secure is the *Hanover Succession*: and therefore despairing of settling the Pretender upon the Throne, till they can destroy or greatly weaken the Establish'd Church, they [the *Jesuites*] employ their whole *Posse*, or off-spring of Atheists, Papists, Deists, Free-thinkers, and their other Tools of all kind, to gain Profelytes, and heighten Schismatical or factious Divisions: and then, I dare say, the *Jesuites* who in disguise mix with, or influence those Men, will push them on to incroach upon the Church, or to attempt the Repeal of the *Test-Act*, or any thing of an exasperating Nature,

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ture,

* The *Toleration-Act* on one hand, and the *Test-Act* on the other, are to all conscientious Men a just and satisfactory Barrier

ture, in order to destroy the Church, and thereby to open a door for the Pretender; so that in short, *Modern Deism is Real Jesuitism.*

And there is nothing *strange* or *improbable* in this Charge; because, by Wiles and Artifices of this kind: by dividing the Nation into Two Parties, and mixing their Agents privately with both, designedly to exasperate one against another, the Jesuites and other Popish Emissaries have (we know) * once already overturn'd both Church and State.

And 'tis no less certain they are endeavouring to play the same Game over again. And in order to this End, The Church of *England* at this very time, is more strongly attack'd by the Wiles of Popery, and a greater Number of their Missionaries, than perhaps in any former Reign; and these Men (we know) will loose no Opportunity, nor stick at any Measures to seduce and destroy the Protestants.

And now to ask a Question by the By: While the Papists are so busy in perverting or destroying the Protestants in all parts of the Nation; while they are so resolutely set upon our Ruin; and when the Enemy is not at a distance, but amongst us: can it be a proper time for Protestants to quarrel among themselves, or desire

Barrier betwixt the Church and Protestant Dissenters: so that an aggressive Attempt either way is criminal and factious, and must spring (tho' privately) from the Jesuites.

* Civil Wars in 1641. &c.

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an *Aff* that will kindle the flame of Strife and Contention in every City and Town-Corporate in *England*? All sincere and conscientious Protestants of every Denomination, must and will answer in the *Negative*; and be perswaded, upon a serious Examination, that the first Step that in Prudence or Conscience we ought to take, is, to secure ourselves against our Common Enemy; and provide a Remedy *soon*, for fear our Endeavours should come too late; and we are unexcusably, and indispensibly oblig'd so to do, when we know, that those our Enemies are persecuting, banishing, and murdering our Christian Brethren in foreign Parts, and industriously making Converts, and sowing their evil Seed in order to do the same here.

And as while the Jesuites are making Converts to their Idolatrous Church, they (at the same time) deprive the King of his Subjects, by withdrawing them from their Allegiance: Every true Friend to the *Hanover-Succession* must be desirous to put a stop to such an Evil as naturally tends to weaken his present Majesty, and gives Strength and Encouragement to the Pretender.

I have now laid before you my Thoughts touching the design of some Modern Books, and particularly of a late Treatise, *viz. Christianity as old as the Creation, &c.* and wish that the reputed Publisher of that last Piece would seriously and deliberately take a View of himself in that Performance, as an avowed Enemy of God, slighting his Goodness, despising his Grace, and presumptuously rejecting his Mercy offered

offered in *Christ Jesus*. A timely and impartial View of this kind may (if any thing can) operate upon his Reason, and bring him to repent, and change his Principles; without which, it must be impossible for him (tho' absolved by a Jesuite) to die in Peace.

If indeed through a contemptuous and long Abuse of God's Laws he is judicially fix'd in the low and detestable Seat of the Scorners, and so lost as to saving Light and true Repentance: He may then ('tis true) pass away his time in a *brutal Security*, and at last go off as stupid as the Beasts that perish.

But, as I afore said, He can have no rational Peace, or refreshing Hopes in his dying Hours.

If he *Thinks*, he must be miserable.

'Tis a State *inconceivably* dreadful, when a dying Man cannot look *backward* into Time without Remorse, nor *forward* into Eternity, without Despair.

'Tis, the beginning of Hell when the Spirits of Darkness are urging the *unwilling* Soul to quit its Tenement of Clay; and the *guilty* Mind, (a Mind *conscious* that God has *forsaken* it) suggests nothing but a sad Futurity.



S E C T. III.

I now come to the last Enquiry, viz. "Whether Atheistical, Prophane, Treacherous and Seditious Writers ought to be Punished?"

IN Answer to which, Must it not be Partiality, Cruelty, and Injustice, to punish with Death, a poor, indigent Man for taking three or four Shillings to buy Bread, to keep himself from starving, and let the Authors of such Books go free as are craftily endeavouring to rob Men of their settled Properties and Souls, against the plain Laws, both of Reason and Revelation? Must the Liberty of the *Hand*, which extends only to *Temporal things*, be punished with Death, and the much more dangerous Liberty of the *Tongue and Pen*, which extends to *Eternal things*, have no wholesome Restraints? Is Justice become so corrupt as to see *small* Faults only, and not *great* ones? Or, become so *partial* as to punish the *less* guilty, and pass by the *greater* Criminals? Or, shall it be deem'd a *Capital Crime* in one Man to deprive his Neighbour of his Property, in four or five Shillings, or two or three small pieces of Earth; and shall others, at the same time, under the Pretence or Mask of Liberty, attempt to turn Kingdoms upside-down, to displace their present

sent Governours, and disorder and overturn legal, religious, and wise Settlements, with Impunity? or, shall we be so weak, and void of true Christian Courage, as to suffer our selves to be *bantered* out of all Legal Restraints, in such Cases by the idle, groundless and factious pretence of Persecution, put into the mouths of Profligate Offenders, by the * Jesuites?

No Man of Reason and Conscience, or that has any concern for our *true* Liberty, Religion, and present Constitution, can approve of such a *sinful* Indulgence.

I call it *sinful*, because in my Judgement, all factious Jesuited Men, that under the several Masks or *Cant-Terms* of † *Persecution, Liberty,*
Free

* We see the consummate Villainy and Hypocrisy of the *Jesuites* in their Agents: Thus they who are the greatest *Persecuters* in the World, make their Agents cry out perpetually against *Persecution*; They who *burn* Men for *Reforming*, make their Agents call for a further Reformation. They who hang Men for taking their *Christian Liberty*, make their Dupes call out incessantly for *unbounded Liberty*. They who are all *Craft*, make their Fools perpetually rail against *Priestcraft*.

† Some *Test* is absolutely necessary to support any Government, and what no prudent Government will give up; because tho' this will not always *prevent* the Designs of *Factionous Men*, yet it will always *discover* them.

As to Places of *Trust* or *Profit* under, or in, a Government, no Man can plead a *Natural* Right to them; the Disposal of them in the nature of things, must be at the Discretion of the Governours: otherways it will be a Government subject to the Direction of *Faction*; or, a Government and no Government.

Free Thinking, *Hardship* of the *Test-Act*, or the like hypocritical and craftly Pretences, are for disturbing the Peace of the Nation, and bringing in the *Pretender*, are as corrupt in their Minds, and as rebellious in their Hearts, as the very Rebels that fought for the Pretender at *Dumblain* or *Preston*.

I am, and (as a Christian) always must be, for allowing an *Indulgence* to Men of *tender* and *scrupulous Consciences*: but, on the other hand, an Indulgence to those that offend of *malicious Wickedness* is, and always must be, *Criminal*. Error is pitiable, but a *perverse Will*, or *designed Mischief* for *Lucre* sake, or *Faction* under the Mask of *Conscience*, is the proper subject of *Punishment*.

And therefore, where Men sell themselves to work Wickedness, and become Mercenaries to a foreign Power, or apparently make it their cheif Business to publish heretical, vile, seditious Books, (the Jesuites Ware) or revive Doctrines or Books that were formerly made use of to murder our King, and destroy our Constitution, (as 'tis plain some Moderns have done) or behave *factionously* or mutinously towards

As these Places (the necessary Result of Government) are then at the Disposal of the *Governing Powers*, every wise and prudent Government will dispose of these Places to Men of Probity and peaceable Tempers, *i. e.* to Men that will conform to the *Establish'd Government*, and be always ready to defend and support it; and not to dubious or factious Men that will be pleased with no Establishment, or no Ministry; but move this way or that way just as a perverse Spirit or Jesuitical Craft directs them.

the *Eſtabliſhment*, they ought not only to be reſtrained from ſpreading their Plague, and throwing out their Venom to infect and ruin the Innocent, but likewise to be puniſhed as Traytors to God, and Enemies to Man.

The *Reason* and *Necceſſity* of this is evident, because the Wrath and Curſe of God is annexed to every wilful Act of Iniquity: and therefore if the Magiſtrates, who are the *Ministers of God to execute Vengeance on them that do evil*, do not do it, they break their Truſt, and are guilty before God.

Or, if the Legislative Power, (the Guardians of the Nation's Safety, and concerned particularly, as ſuch, to ſecure the Protection of Heaven upon it) if they neglect or reſuſe to Enact Laws proper to diſcourage open and flagrant Iniquity; In that caſe, the Nation adopts the Guilt, and becomes, as a Nation, accountable to God for it. So that the ſecurity of God's Church, the Welfare of the Nation, and the Duty of the Magiſtrate, all call for the Punishment of heinous and notorious Offenders.

God, 'tis certain, has often interpoſed in Favour of our Church and Nation; and has miraculoſly ſecured the one from *Idolatry*, and the other from *Slavery*.

Thus, Who does not ſee the Interpoſal of Providence in defeating the Idolatrous and wicked Diſigns of Queen *Mary*. by cutting her off
in

in the midst of her days? Who does not see the hand of God in the defeat of the *Spainards* in the following Reign? And in the miraculous Discovery of the Gun-powder Plot in the Reign after of King *James* the First?

Again, Who does not see the Counsels of King *James* the second turn'd into Foolishness and his unjust Designs against our Church and Nation miraculously frustrated, and the Purity of the one, and the Liberty of the other both preserved? Who does not see that that idolatrous Prince was driven out of the Land by the Hand of Providence, (there I lay the Stress) for perfidiously endeavouring to destroy our Church, and bereave us of our Just Rights? and his Kingdom on that account given by God to another, and from him legally convey'd to our present Sovereign? Every one that considers things duly must see it.

But then, If we abuse these Mercies, and inconsiderately or pusillanimously suffer God, the Author of them, to be openly affronted by Profane, Mercenary, and Factious Writers, without inflicting any Punishment, We (the Nation) put a stop to the Interposal of God in our Favour, fill up the measure of our Iniquities, and become ripe for Vengeance, and liable to all Calamities.

So that in order to secure the future Protection of Heaven, to keep off Judgments, and prevent the Nation's Misery and Perdition.

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All Authors of wicked and detestable Principles, that is, All Atheists or prophane Infidels that write to corrupt us; all mercenary Tools of *Rome*, that write designedly to divide and weaken us; and all hypocritical *Judasites*, that under the Mask of Friendship, are craftily endeavouring to betray us, should be punished and treated as Rebels to our King; Supplanners of our Happiness, and Enemies of the Nation.

F I N I S.



E R R A T A.

PAG. 18. line 15. for *justly* read *surely*. Ibid. l. 29, 30. for *to end in*; r. *ro*; and *end in*. p. 20. l. 3. r. *because* nothing now. p. 28. l. 14. r. *this kind*. p. 35. l. ult. r. *Reality*. p. 39. l. 15. for *Forms* r. *Terms*. p. 49. for *this* r. *the*. p. 51. l. 15. r. *against*. p. 56. l. 23. for *Fools* r. *Tools*.

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